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CASTLE BUILDING.

BY REV. J. W. PRESBY.

Gold and crimson sunset glories  
Crowned the hills above the town;  
While the shades of evening gathered  
In the valleys lower down.Near the meadows, on the uplands,  
Stood the groves of whispering pines,  
Or the smooth and grassy meadow  
Shadows fell in way lines.Gazing on these changeful beauties,  
Weaving plies in dreamy mood,  
I was thinking of my future,  
How to make it grand and good.To my fancy thus, in day-dream,  
All the sunsets splendors there  
Formed themselves in beauteous castles,  
Very "castles in the air."Gold and crimson were the turrets,  
And the cloud foundations white;  
While the walls and corniced windows  
Shone with rose and amber light.I peopled them with aspirations,  
Filled with love and hope so gay;  
Puff! a gust of wind uprising,  
Blew my castles all away.Thus it is with castle building;  
Grandly may our structures rise,  
But the gentlest breath o'throws them,  
If raised in the dreamy skies.Wisely build your castles, reader,  
On the solid rock of truth,  
Filled with holy aspirations  
And the buoyant hopes of youth.People them with noble actions,  
Gentle words and virtuous thoughts,  
Victories over sin and evil  
In life's battles to be fought.Lovelier, then, than all the pictures  
Painted at the close of day,  
You will build your soul a castle  
Which no storms can sweep away.

EARLY IMPRESSIONS OF METHODISM.

BY REV. E. WENTWORTH, D. D.

The corresponding secretary of the New England Historical Society, Rev. Ralph W. Allen, has kindly sent me the "Fifth Annual Report" of that institution, in which I find my name enrolled in the honorable list of "corresponding members"—a place to which it will soon have no title unless I proceed to "correspond."

My personal knowledge of New England Methodism is somewhat of the scantiest, since, though born within sight of Long Island Sound, and reared on the banks of the Yantic and Thames in New London County, Connecticut, in the very heart of "pumpkin pie" and "pork and beans" Yankeedom, the years of my active life have all been spent in other fields and associations. In the rocky soil of Stonington, my birthplace, Methodism never took root. The sparse population that grub for a hard-earned living among the granite rocks, and stunted bush and tree growths, bowlders, and alder swamps, with the sleepy village at the harbor, called the "Point" or "Burrough," are divided between Congregationalists and Baptists, with a sprinkling of other sects, Romanists, of late, included; flanked, on the east, by a fair aggregation of Methodists in Westerly, R. I., and by strong societies at Mystic on the west.

In Norwich, where I was "raised," and formed early acquaintance with the "sect that was [then] everywhere spoken against," it has held its own for nearly a century, dating from visits by the pioneers, Jesse Lee and Bishop Asbury. A child's impressions are not worth much, historically, and yet they may serve some little purpose in photographing persons and scenes now mostly passed away.

Last summer I visited Norwich and revived old recollections, some of which appeared in the HERALD at the time. The first preacher I recollect, of any sect, is the far-famed Lorenzo Dow, one of the quaint eccentricities of which Methodism has furnished so many examples. Dow was so eccentric that he flew the track, declined orbital motion, and became a comet. During the fore part of the century the country was

full of stories of his eccentricities, and the fame of some of them will go down to posterity. About 1817 or '18, when I was four or five years old, he preached at Bean Hill (Norwich "west" or "north") one sultry afternoon in summer, under a spreading elm, because the "old school-house" would not hold the crowd. I sat on the ground at the foot of a horse-block, he stood in his wagon. I remember nothing of the sermon, and only one remark to a youth who had clambered into the crook of the tree above the preacher's head and got to sleep. Dow, probably disturbed by his snoring, said, "Wake up there, Zacheus, or you'll catch a fall." Some years after, he preached in the old schoolhouse on the day of a high wind in spring or fall. Nobody offered to "pitch the tune" to his first hymn. He paused a moment, and said, "Well, if we can have no singing, we'll have no praying," announced his text, and plunged into his subject without further ceremony. At the close, without prayer or benediction, he seized his hat and abruptly left the house, leaving the astonished congregation to dismiss themselves as they pleased. We boys rushed out in time to see him jump into his wagon and whip up his nag, and then to enjoy hugely seeing the breeze take off his broad-brim and send it rolling back down the hill, with Dow in full chase, his long beard and hair streaming in the wind.

My father heard him in the days of his prime in Charleston, South Carolina, in a high, old-fashioned Presbyterian pulpit, perched some dozen feet in the air: Dow, instead of ascending the steps, mounted by one of the tall columns, clambered then over the breast work, took off the cushions to which he had great antipathy, and then preached from the text, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." I could fill a column with similar reminiscences, familiar perhaps to older readers, but novel to many of the later generations.

Dow's connection with regular itinerant work was limited to about two annual appointments. His motto, like that of Wesley and Asbury, was, "The world is my parish." He was an earnest man, though a crank of the long-haired species, and did a great deal of good by his preaching and books, which are still worth a glance, or a cursory perusal for their quaintness, humor, and "horse sense." Everybody has heard his humorous characterization of the contradictions of Calvinism, whose preachers in those days spent a good deal of breath in the effort to reconcile fate and free will. Dow's Calvinistic sermon ran thus:—

"You can and you can't,  
You shall and you shan't,  
You will and you won't,  
You'll be damned if you do,  
You'll be damned if you don't."

Norwich Methodism, like New England Methodism generally, had to germinate and grow in the chilling shadow of Congregationalism, the State religion of the early Plymouth and Puritan colonies. The spirit of independency, growing belief in religious liberty, the friction of State titles, impatience with Calvinistic teachings, and the desire for a religion more demonstrative and fervent, had combined to cause no inconsiderable secessions of disaffected persons from the first Congregational Church in Norwich under the pastorate of Drs. Lord and Strong, two men who held the same pulpit. His first wife was buried in a severe snow storm in February, 1822.

At a private meeting in his kitchen they built a two-story wooden building, sometimes called the "academy," of which the lower floor was dedicated to common, or district school purposes; the upper story invisible into separate rooms by swinging partitions, or all in one grand hall for exhibitions, declamations, or religious services. Here, in 1820, or thereabouts, commenced my first acquaintance with Methodism, its pulpit advocates, and its humble adherents. E. F. Clark's "Norwich Methodism" chronicles most of these, a few brethren and "honorable women not a few," hardly recognizable on the printed page by

unwonted names. Not "Sarah," Brother Clark, but "Sally" Clement, Sally Carew, Sally Caswell, in the days when "Sallie" and "Betty" and "Prudie" were unknown; when Elizabeth was not Libby, nor Libbie, but Betsy; Martha was Patty; Margaret, Margery or Madge; Susan, Sukey; Nancy, Ann; Biddy, Debby, Dolly and Polly, in place of Bridget, Deborah, Dorothy and Mary. Not but that names get as queer twists in these days as sixty years since, but fashions have changed in names as in costume and customs.

I should recognize "Aunt Sally Clement" who taught me my letters and the Lord's Prayer at her knee, but "Sarah" — I had to think twice before the venerable image arose before me, that used to "set the tune" in a clear, quavering, musical voice, as long ago as when the Hymn Book was in two parts, Asbury's supplement being the second, so constructed, I used to think, to look like Dwight's edition of Watts, with Psalms in the fore part, and hymns in the second.

Preaching, in the old school-house or academy, was mostly "once in two weeks," or, if from Sunday to Sunday, local preachers alternated with the circuiters. Of course I judged of these, as a child, by their manner. This is indelibly photographed, while texts and topics have faded away, if, indeed, they were ever remembered after I got out of the house. D. N. Bentley, recently deceased nonagenarian, and the Williamses of Plain Hills, were the most common supplies, interesting in proportion to their animation and emotion.

The stairs to the old academy went up on the broad side of the building next the road. An aisle led from the door to the desk directly in front; the men sat on the right and the women on the left of this aisle. A little bit of a box stove heated in the winter, and tin sconces with a few tallow candles made darkness visible at night. Night preaching was not common with the "standing order." The seats of the hall were rough plank laid upon piles of blocks, rough as a camp-meeting, without backs, and exceedingly uncomfortable. It is a congregation assembled and no preacher came, "Uncle Solomon Williams" would enter the desk and stammer a fearfully denunciatory harangue in loud tones, with much desk hammering. He was a carpenter by trade, and made coffin of pine, stained red with choke-berry juice, and varnished, for over two generations. His shirt bosom was covered with yellow snuff, and his harsh, loud, positive tones were at their loudest and harshest in defense of democracy and Andrew Jackson and in denunciation of the worldly Methodists who built a new church in 1831 and left the old academy, and ran the lightning rod down on the side next his premises. I was sick with typhus fever at sixteen, and visited by Deacon Cleveland (silversmith and grandfather of the President), who stood up behind a chair and uttered the softest kind of a prayer. Next day "Uncle Solomon" came, kneeled down in the doorway of my sick-room, and sent such a cataract of petitions, in his loudest tones, into my weakened brain, that I was forced to stop my ears with the pillows. He resided next us for years, and his family and private devotions were always audible across the two vacant lots that separated our dwelling from his. He was a genuinely good man, though excessively passionate, and a firm supporter of Methodism in days when it cost everything to be a Methodist. His first wife was buried in a severe snow storm in February, 1822.

At a private meeting in his kitchen they built a two-story wooden building, sometimes called the "academy," of which the lower floor was dedicated to common, or district school purposes; the upper story invisible into separate rooms by swinging partitions, or all in one grand hall for exhibitions, declamations, or religious services. Here, in 1820, or thereabouts, commenced my first acquaintance with Methodism, its pulpit advocates, and its humble adherents. E. F. Clark's "Norwich Methodism" chronicles most of these, a few brethren and "honorable women not a few," hardly recognizable on the printed page by

and some a trifle more than moderate, but a slight unsteadiness of the legs did not excite remark as long as the wearer could navigate clear of the gutter. After knowledge and reflection convinced me that the "religious experiences" of certain brethren were narrated under the stimulating glow of the "ardent" as frequently as of the Holy Spirit.

Puritan funeral ceremonies were of the simplest, consisting only of a prayer at the house and thanks to bearers and friends for their kind attentions, after the coffin had been lowered into the grave. The first funeral sermon I ever heard was by a Methodist preacher at the humble obsequies of old "Aunt Sylvia," negress and ex-slave, who used to place her withered, trembling hands on my head and invoke a solemn benediction, as long ago as I can remember. The mystery of class-meetings and love-feasts with only three admissions before membership, heightened their interest. Before I was twelve I had slipped silently and unnoticed into so many Methodist meetings that I could recite from memory the related experiences of every Methodist in the neighborhood.

## CRUCIFIXION.

BY REV. A. ATWOOD.

"And they that are Christ's have crucified the flesh, with the affections and lusts." Analyze that single passage, and you will know why the church is so feeble, why vice is popular, and virtue and holiness are at a discount. The apostle's teaching, if fully understood and inwardly felt, would make penitents of most church members. He declares that they are not Christ's whose affections and lusts are not crucified. By lusts are meant earthly objects of desire. "Love not the world, neither things of the world, for whoso loveth the world, the love of the Father is not in him." So that John agrees with Paul perfectly in deying that where the love of wealth, honors of men, or any earthly things are sought, and where these are not crucified, Christ is not in the heart. Such professors are not Christians in the apostolic sense, no matter whether they occupy the pulpit or the pew. "They are Christ's, who have crucified the flesh with its affections and lusts."

It cuts off the hope of all carnal professors and lovers of the world. Can any man successfully serve two masters? To most men crucifixion is a hard death. But it is a necessity to a joyous life of piety. Our people saw this more clearly once than they see it now. Hence they had more life in preaching, prayer and praise.

St. Paul says: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." His awakening was remarkable, and his struggle in Damascus for three days, fasting, in mighty prayer, was remarkable. His life sought by Jews living in the city, and his flight into Arabia, indicate God's plan of emptying him of all the lusts or desires for earthly things. He was fairly crucified to earthly good. Hence a life of faith was easy to him. So it is now, to all who are crucified and dead to the allurements of earthly things.

Luther, the Wesleys and Mr. Whitefield were equal to any of them. He writes from America to a friend in England: "I am traveling this vast wilderness, hunting for souls, but it is glorious sport." He had been crucified, and was dead to worldly attractions. Millions more have been entirely crucified to earthly things, and have lived above the world — in it, but not of it. They indeed "joy in God by whom they have now received the atonement." But it requires a painful process. It is not reached but by deep humiliation and much prayer. Nay, more than most men think, of deep sufferings in temporal things.

During the week of prayer this year I heard many most devoutly pray for the Holy Spirit to rest upon them. Many such are unfitted to receive what they pray for. The Spirit does not dwell in hearts full of love for things of this world — honor, power, wealth, pleasure. These may pray long and loud for Christ to dwell in them, but the old leaven must be purged out first, then the whole Trinity will come in and dwell there. But until this takes place, it will not come to any one. Two families may dwell in the same house, but Christ must have the whole heart, or He will not come and dwell therein. We should settle this in our convictions first of all, or we pray in vain.

Here comes in the necessity of self-crucifixion. The carnal mind must be destroyed in some way, so that the love of Christ may be supreme, and expel all love of honor from men, wealth, and the toys and amusements of this world. "Love not the world nor the things of the world, for whoso loveth the world, the love of the Father is not in him." David says: "Purge me with hyssop; wash me, and I shall be whiter than snow" (Psalm 51: 7).

In order to gain a clean heart, this purging must take place. God does this purging by taking away loved objects, nearer and dearer than all others — loss of wealth, of an honored name, of friends dearer to us than life itself. The child most admired is laid away in the cold grave. Ill-health in ourselves shadows all our future prospects. Nor will trouble cease until we are purged. The love of money being "the root of all evil," must be crucified and expelled from the heart, or none need pray for the Holy Spirit. It is lost labor. Emptiness must first occur.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. 5: 17). "But if ye mortify the deeds of the body, ye shall live." "Mortify your members which are on the earth." They that are Christ's have crucified the flesh, with the affections and lusts" (Gal. 5: 24). Deep conviction of need precedes this crucifixion, or it never takes place, nor is communion with God ever satisfactory without this crucifixion. He who passes through it, will find it is a hard death; but will find out that, though dead, "his life is hid with Christ in God."

Let a few who fill either pulpits or pews become fully crucified and become dead to the world, its wealth, pride, emptiness, and folly, and something will stir the community.

There will be a stir among the dry bones that fill the churches now. Isaiah was too timid for duty, in reproving the men in authority in his nation; but when touched by the live coal, and when he had seen the glory of God filling the temple, he was ready for God's work. "Here am I; send me," was his cry. So it has been in all time; so will it be in the near future. Many professors in all the churches are only professors. Hence weakness is in the church. Only a few of the descendants of Caleb and Joshua can be found.

Now, if any man have not the spirit of Christ, he is none of His" (Rom. 8: 9). To be in Christ, then, is to have the Holy Spirit in all the time. This leads us to hunger for more of God, even to cast out the old man — ill-tempers, anger, and the love of earthly things. "Love not the world, the love of the Father is not in him" (1 John 2: 15). This love of the world must be crucified, or we cannot fully work for God. Reluctance and the fear of men will prevent successful work everywhere. Earthly appetites do not yield easily; hence they must be crucified.

## NEW YORK LETTER.

WOMAN'S HOME MISSIONARY SOCIETY.

Among the more noticeable incidents of the New York Annual Conference, which has just closed its annual session at Poughkeepsie, was the presence and addresses of Mrs. Jennie Fowler Willing, exponent and advocate of the Woman's Home Missionary Society. She is a born orator, able and eloquent. If, after the manner of the Bowery, it were desired to be particularly impressive, we should add: "And don't you forget it." She stated the appalling fact that twenty-five per cent. of the poor whites south of Mason and Dixon's line, are unable to read or write,

Yet nearly the whole of this peculiar element in Southern society is loyal to the core. During the rebellion they enlisted and fought under the Stars and Stripes. The nation owes them a huge debt of gratitude, and should provide for them the means of popular education. This the Senate, under the guidance of H. W. Blair, of New Hampshire, has repeatedly tried to do; but the House of Representatives, sadly derelict in this and other respects, has failed either to pass the bill, or to give it respectful consideration. It would pay the nation a million-fold to bestow the means of education upon this poor, despised, and neglected class. The immortal Abraham Lincoln was one of their number. So was Andrew Johnson. Had the latter received a good common school education in childhood, he might have been less prejudiced and headstrong, and more useful. Rest to his ashes!

Mormon women are among the American section of the sex who greatly need help. All marriages are celebrated in the infamous Endowment House. By a refinement of cruelty the true wife is compelled to place her husband's hand in that of his second, third, or twenty-third spouse, as the case may be. One weak, loving wife faints under the ordeal. "Were I required to do that," said Mrs. Willing, "there would be a funeral in the family" — a prophecy that was cordially applauded.

The poor women in our cities are objects of dread as well as of pity. Barely able to exist by means of hard, and often degrading labor, and with the ranking conviction that they are wrongfully neglected by the church of Christ, they are ready to put knives to our throats. The communists in Chicago cause the citizens to fear a second uprising.

## THE POWER OF A CHRISTIAN KISS.

The only remedy, under God, for all these wants, woes and witches' mischief is intelligent, working Christian love. This was impressively illustrated by the thrillingly interesting story of a missionary and his wife in one of the South Sea Islands where Mr. (afterwards Dr.) Cocker, of the Michigan University, narrowly escaped being eaten by cannibals. He and his mate lived to tell the story of their adventures in England. Moved by pitying love, and under the inspiration of the Holy Spirit, a preacher and his wife volunteered to go out as missionaries to that very island. Embarking on a merchant vessel, they succeeded after much persuasion in inducing the captain to put them ashore when none of the inhabitants were visible. Seating themselves on the box that contained all their earthly possessions, they wistfully watched the ship spread her white wings and disappear below the horizon. When the savages, accompanied by the chief and his daughter, came on the scene, they felt the limbs of the missionary, and evidently thought that in him was material for a toothsome banquet. The daughter ran her fingers through the long, silky hair of the lady, who, impelled by godly emotion, drew the girl to her and imprinted a hearty English kiss upon her lips. That natural act won the heart of the daughter. For three days the debate on eating these unexpected guests went on, and was at last decided in the negative by the passionate, pleading eloquence of the chief's favorite child. The missionaries lived long enough to see all the people on the island converted to Christ, and sending out missionaries of their own blood to other communities lying in heathen darkness.

Here was a nation — not large, but still a nation — saved by the power of a Christian kiss. Is there less power in such a welcome token of pure affection in New York, New Orleans, or Richmond? We repeat that Mrs. Willing knows what she is doing. She and her Christian sisters are simply irresistible. Of course we want charities, schools, churches; but we also need that wonderful love which vitalizes each, and additionally creates a thousand instrumentalities of blessing.

## BENEVOLENCES.

The financial secretary of the Conference reported the sum of benevolent collections for the year to be \$34,807 — less than that of 1884 by \$1,267. One very considerable item of \$5,000 was, however, omitted. This, when added, presented a clear increase of nearly \$3,750.

## CONVERSIONS.

Far more inspiring than these figures were the reports of spiritual work from the several districts. There is advance all along the line. Thus the New York district report's two thousand conversions. The presiding elder very truthfully remarked that "many

(Consumed on page 8.)

## Miscellaneous.

## PITTSBURGH LETTER.

BY REV. G. T. REYNOLDS.

All the signs tell us that spring is about here. Not for years has its coming been heralded with such gladness as its present advent will be. A long, hard winter, and many but poorly prepared for its severity, owing to the continued depression in business, many of the factories being wholly or partially idle, combined to make the year a memorable one in the history of many lives, and the coming of bright, balmy days will be greeted with joy, as the promise of relief from the suffering of the past. The societies organized for the relief of the indigent have had their hands full and their treasures sorely strained from the applications made to them for assistance; many of the appeals coming from those who never before took the place of dependents.

Many of the complaints of the workingmen are groundless. Much of the murmuring of labor against capital has no foundation other than in the brain of demagogues, who live by fermenting trouble, and whose pockets are well lined by the contributions of their dupes; and the poor, misguided followers bear the burdens; yet sometimes things occur that give rise to the charges of inequality, and prepare men for the baneful teachings of the socialist and communist. This city is the railroad centre for the great coke industry. On the various lines of railway running through the Connellsburg region are located thousands of ovens, from whence comes this important adjunct to the iron trade. It, too, has felt the depression; many of the ovens have been unused, and thus many of the employees were out of work, and those who had employment, at reduced wages. The newspapers have been describing a banquet given by the "Coke Syndicate," an association that has charge of the product of the majority of the ovens, and this banquet cost the givers \$35 per plate. No wonder that the employees, when they would read how that which many of them would not receive for a month's work was spent in this way, would feel they were being ground down by those in power to do so. To say the least, such a banquet at such a price, when many dependent on this industry were suffering for the necessities of life, was not in good taste.

We have a novelty in our city — "The Gospel Temperance Church" — of which the temperance evangelist, Francis Murphy, is the leader. It is a church but in name, though so great is the difference between the title and the reality, that I noticed at a recent meeting one of the leading men connected with the movement seemed to realize the fact, and disclaimed any intention to claim the title of church. With all the disclaimers, this was prominently proclaimed as the organization of a church based upon the one idea of temperance. As it is, it is simply a temperance meeting held in one of the leading theatres on Sabbath evening and addressed by Mr. Murphy and others. If the newspaper accounts of the meetings are correct, frequently the conduct of those in attendance is not in accordance with the sanctity of the day.

Our city, in connection with the entire territory comprised in the Pittsburgh Conference, has felt the favor of God. Revivals have occurred in nearly every church, and from reports given, the number of conversions occurring in the bounds of the Conference, will amount to nearly five thousand. Probably the largest gathering at any one church in the city has been at Butler Street, where 150 or more entered upon a new life. In this case, as in all the other cases with but one exception, it was through earnest efforts of the pastor, backed by the prayers and work of the people, no evangelist being called in. Pittsburgh Methodists are old-fashioned in this respect; they seem to think that God will bless the labors of the pastor as much as the work of a wandering evangelist. Evangelists have been here, but not one of them has had as successful a work as has characterized the churches in their absence. Garrison came to our camp-meeting shortly after his extensively-heralded Baltimore work, and the week he spent with us was a comparatively barren one. Mrs. Van Houten was here one winter at the Butler St. Church, and this winter the pastor there records nearly double the number of conversions that marked that season's meetings. Ogle, Miss Stratton, and others have come and gone, with similar results. Let no pastor or church think unless they have outside help a revival will not be experienced; but united in prayer and labor, the blessing of God will come upon them.

Speaking of evangelists, the greatest of all, and a true evangelist, as he does not entrench himself in a church to do his work, Mr. Moody, will be here next week, and will hold a Christian convention for three days. He will be accompanied by Mr. Sankey, whose health is so improved as to permit him again to take part in the work. Dr. C. W. Smith, editor of the *Pittsburgh Christian Advocate*, represents our church on the executive committee having charge of the convention, and Dr. C. A. Holmes, presiding elder of the Pittsburgh district, delivers the address at the opening session, on "How to Promote Spiritual Life in the Churches." Mr. Moody is well known here, having visited the city several times before, but only once since he gained his world-wide fame, and then only for one evening, preaching in the First Presbyterian Church, to an audience that packed the large building to overflowing. Mr. Sankey, also, has numerous acquaintances here, as his home is in New Castle, a thriving manufacturing town about one hundred miles north of us. This will be his first visit here in connection with Mr. Moody, since the time they united their forces in the work, that God has so significantly blessed.

April 2, 1885.

## LA ROY SUNDERLAND.

BY REV. R. H. HOWARD.

MR. EDITOR: Your paragraph in a recent *HERALD* as to the approaching melancholy end of La Roy Sunderland — this once "heroic itinerant," as Abel Stevens once called him — this once "flaming herald," evangelist and revivalist, and earliest advocate of several important measures which have long since been triumphantly adopted by our Methodism, and which now shine as jewels in her crown — your allusion, I say, to the melancholy end of this old man, not yet quite reached, but rapidly approaching, this once happy and eloquent prophet of God, now sinking down into the utterly rayless night of a dead, hopeless infidelity, reminds me of a sermon of his printed in the *Methodist Preacher*, for September, 1830. It was based on the words: "And the Lord said, My Spirit shall not always strive with man" (Gen. 6: 3). It is entitled, "This Life a Time of Probation." The sermon is eloquent and able. Its conclusion is terrific — a torrent of fire. It seems to be fearfully prophetic of his doom. Some years ago the writer called Mr. Sunderland's attention to the fact that, by the course which he had pursued, he had become obnoxious to the very condemnation he had himself so terribly denounced against just such as he. Singularly, also, some years ago, he sent me a small volume, written by himself, and published by our Book Concern — the little book having had in its day, and justly, an immense circulation — consisting of what was evidently primarily a sermon on that awful text: "What shall it profit a man?" etc.

In contemplating the melancholy end of this naturally gifted, once useful man, we may learn two things: 1. In case one does not like, for any cause, to retain God in his thoughts, him God eventually gives over to strong delusion to a lie that he may be damned. 2. That a church may sometimes become the occasion, and thus in a sense responsible for, the downfall of her ministers. There are many who believe that had not La Roy Sunderland been abused, and thus soured and embittered by the treatment he received at the hands of ecclesiastical authorities, on account of his ardent, sometimes audacious, advocacy of anti-slavery principles, he might not have become the lost apostate he is — dying without God and without hope in the world.

I close with the peroration of the sermon to which reference has already been made: —

"How justly is that man punished who ends his day of probation in grieving the Spirit of God!" [Italics the author's.] Think, for one moment, of the terrible denunciations of God's awful displeasure against such contained in His Word. They shall be assured, cast out into outer darkness, they are damned forever — with everlasting destruction from the presence of God and the glory of His power. And yet, what just views can we suppose that these words can give of the state of that soul with whom the Holy Spirit has ceased to strive — now 'given over' — the 'day of visitation' ended; no more is his heart made tender by the strivings of the blessed Spirit; he is to be awakened and admonished no more. The harvest is his; but his summer is indeed. The soul that has lost its anchor in his heart, and gave him to see the danger to which he was exposed, is now set forever. The blackness of darkness gathers round him. O the night of anguish that now settles upon him! Now the tremendous realities of eternal life open upon his astonished vision; tortured with the gnawing of his own guilty conscience, he sinks beneath enormous woe — to feel, in eternal despair, that Jehovah meant when He said: 'What I shall not always strive with man.'

Was this ever surpassed? Meantime, how little did this man realize, when preparing and preaching this sermon, fifty-five years ago, in Weymouth, Mass., that he was virtually foretelling his own doom — drawing his own portrait as it would appear a half century hence? Mr. Sunderland shall be assured, cast out into outer darkness, they are damned forever — with everlasting destruction from the presence of God and the glory of His power. And yet, what just views can we suppose that these words can give of the state of that soul with whom the Holy Spirit has ceased to strive — now 'given over' — the 'day of visitation' ended; no more is his heart made tender by the strivings of the blessed Spirit; he is to be awakened and admonished no more. The harvest is his; but his summer is indeed. The soul that has lost its anchor in his heart, and gave him to see the danger to which he was exposed, is now set forever. The blackness of darkness gathers round him. O the night of anguish that now settles upon him!

The Conference met at 2 p. m., Wm. Butler presided. After devotional exercises, memorial services for fallen ministers and ministers' wives were held.

R. W. Allen read a memoir of N. S. Spaulding; C. Wilder, for G. C. Osgood, a memoir of W. F. LeCount; J. Potter spoke appreciatively of T. G. Brown; J. Peterson read an affectionate memoir of J. N. Mars; suitable recognition of the worth of Mrs. D. Sargeant was made in a paper by Jos. A. Mansfield; a brief account of the life and character of Mrs. Ruth Fisk, for forty-five years widow of that leader in our Methodist Israel — Wilbur Fisk — was given by Geo. Prentiss; W. R. Clark read a memoir of Mrs. D. Sherman; and Z. Mudge spoke with regard to W. Braman, who, three hours before Bro. Mudge rose to speak thus, "was translated into the company of the glorified in heaven."

The Conference, by vote, requested that Bro. Z. Mudge prepare a paper relative to Bro. Braman.

On motion of L. Crowell, it was voted to accept memorial papers, and that they be printed in the Minutes.

The Conference requested A. Gould to prepare a memorial of T. G. Brown.

The report on Seamen was presented by L. Bates, and was adopted.

Geo. Whittaker presented the report of the Domestic Missionary Society; and the same was adopted.

It is only right to say that it is a shame that many of our churches, some of them the larger ones, and the preachers in charge of them, should report so little as they do. (For this remark I, who make this report, am responsible; but I mean it.)

On motion of J. H. Twombly, the Conference recommended to the so-called Domestic Missionary Society to change its name, so that there may be no confusion as to what it is.

Geo. Whittaker read the report of the committee on the New England Methodist Historical Society, which was, on motion, adopted.

V. A. Cooper presented appreciative resolutions respecting the bequest left by Henry Morgan to be administered by the New England Conference, and the same were adopted.

At about 3 p. m., the report of the Central Committee, which was made the order of the day for this hour, was called for; and W. F. Warren, chairman of this committee, presented his report, accompanying the interesting remarks. It appeared that only about one-third of the charges had made report; but the aggregate from these was about \$75,000 for all purposes.

Accompanying the report were resolutions providing for the continuance of the same committee, with the same powers, for another year; and with instructions to make report from every chargeman.

The report, with accompanying resolutions, was adopted.

A. McKeown moved that there be, in the minutes, an indication, by asterisk or otherwise, which charges have made report of Contennial offerings; and this was voted.

On motion, it was voted that when the Conference adjourns, it be to meet at 7:30 p. m. Adjourned at 4 p. m.

At 7:30 p. m., the Conference reassembled; S. U. Upham presiding by appointment of the Bishop. After devotional exercises conducted by A. Gould, J. C. Hartzell, assistant secretary of the Freedmen's Aid Society, delivered an address upon the nature and importance of the work devolved upon the organization he represents.

L. Crowell offered certain resolutions which were adopted.

The committee on Education read their report with accompanying resolutions, which were, on motion, adopted and placed on file, with the understanding that its adoption is not to preclude Dr. Warren from speaking on the subject to-morrow morning, if he desires so to do.

The Bureau of Conference sessions presented their report, which was adopted and filed; and they were permitted to publish in the next Minutes certain facts relative to the

feet moved to help in building these frontier churches have done a grand work, whose benefits can never be told. Around the altars of these churches thousands of souls will yet be brought to God, while other thousands will hold sweet fellowship together in these courts of the Lord.

Rev. G. W. Buzzell, of the New Hampshire Conference, who came out here some four months ago to recruit his health, has been using his vacation to good purpose by preaching for the people of Bancroft, — a new charge on the writer's district. Under his inspiring labors the people have undertaken to build a much-needed church edifice. Bancroft is a young and growing town, in the midst of a thriving community, on the C. & N. W. R. Those in the East who have the ability and disposition, can greatly encourage a worthy enterprise by aiding to build this church.

Rev. J. W. Walker, a graduate of Boston University, who came to us less than three years ago from the New Hampshire Conference, is now presiding elder of the Fort Dodge district, where he is enjoying marked success. More such men as Bros. Walker and Buzzell will be found in the East, with pluck and push, to come and find homes and wealth for themselves and their families. No better place, either, could be found for the safe and profitable investment of capital, than in these same rich prairie lands which are rapidly increasing in value. If such of our Methodist people in the East as are thinking of coming West to better their fortunes will write to any of our Methodist preachers, they will be glad to put them in correspondence with reliable real estate dealers. Those who come will find Methodist churches and warm hearts to greet them.

R. C. GLASS.

Algona, Ia.

## NEW ENGLAND CONFERENCE.

[Reported by REV. A. H. HERRICK.]

SATURDAY.

[Continued.]

The Conference was adjourned, before the opening of the afternoon session, at the painful news which flew from lip to lip, that Rev. Wm. Braman, who had gone since adjournment to the Evans House, had suddenly dropped dead. On reassembling, the Conference appointed a delegation to attend the widow (who had arrived, just before her husband's death, to enjoy the Conference with him) on her sad journey homeward.

When the Conference met at 2 p. m., Wm. Butler presided. After devotional exercises, memorial services for fallen ministers and ministers' wives were held.

R. W. Allen read a memoir of N. S. Spaulding; C. Wilder, for G. C. Osgood, a memoir of W. F. LeCount; J. Potter spoke appreciatively of T. G. Brown; J. Peterson read an affectionate memoir of J. N. Mars; suitable recognition of the worth of Mrs. D. Sargeant was made in a paper by Jos. A. Mansfield; a brief account of the life and character of Mrs. Ruth Fisk, for forty-five years widow of that leader in our Methodist Israel — Wilbur Fisk — was given by Geo. Prentiss; W. R. Clark read a memoir of Mrs. D. Sherman; and Z. Mudge spoke with regard to W. Braman, who, three hours before Bro. Mudge rose to speak thus, "was translated into the company of the glorified in heaven."

The Conference, by vote, requested that Bro. Z. Mudge prepare a paper relative to Bro. Braman.

A delegation was apppointed to attend the funeral of Wm. Braman.

Voted that the report of the Centennial Committee be the order of the day at 3 p. m.

Some discussion having arisen relative to the Domestic Missionary Society, the master kindly interest in Wm. Taylor's work, which was adopted.

P. M. Vinton was apppointed to preach the Conference sermon next year.

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## The Sunday School.

SECOND QUARTER. LESSON V.

Sunday, May 3.  
Ephesians 6: 1-13.  
OBEDIENCE.

By REV. W. O. HOLWAY, U. S. M.

### I. Preliminary.

1. GOLDEN TEXT: "Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

2. EPHESIANS, the capital city of Ionia, situated between Smyrna and Miletus, in the valley of the Cayster, was founded, n. c. 104, by Androclus the Athenian, who expelled the inhabitants of the district, and established a Greek colony in their homes. According to tradition, it was the birthplace of Diana, and the magnificent temple erected to her honor and burned by Kratostrophus (n. c. 356), was followed by three successive temples built upon the same site. The shrine of the goddess attracted worshipers from all parts, and the city increased in importance and wealth until it became the chief mart of the Asiatic world, the emporium of commerce, the meeting-place of the east and the west. Magic was studied and practiced here. The inhabitants were distinguished both for their culture and their disoluteness. In a. c. 41 the city passed under Roman rule; it was sacked by the Goths, A. D. 262, and from that time rapidly declined in importance. A small Turkish village and heaps of ruins are all that are left of the once great city.

3. THE CHURCH AT EPHESUS was founded by St. Paul during his third missionary journey. He arrived at Ephesus in the spring of A. D. 54, and remained there three years. He found that already an imperfect Gospel had been preached to the Ephesians by Apollos, and a few disciples had been gathered; but these knew only "the baptism of John," and had never heard of the Holy Spirit, the Source of all spiritual life and energy. These gladly submitted to be baptized in the name of the Lord Jesus, and by the imposition of the reverence of children for their parents. But children would make bad citizens. If there was a want of reverence for parental authority, there would be a want of reverence for public authority (Dale).

4. FIVE FOR YOUR CHILDREN.—DO NOT vex or irritate them by ill-temper, or undue severity, or unjust accusation, or unreasonable demands. Says Eddie: "Children teased and irritated lose heart, renew every endeavor to please, or render at best but a soulless obedience." Bring them up in the nurture—R. V., "Nurture them in the chastening;" that is, train them up in salutary discipline; mould them into right habits, physical and spiritual. The sin of Eli was that his sons "made themselves vile" and he "restrained them not." Evidently he neglected their training while young, when he was able to enforce his precepts. Autonotion of the Lord—instruction (including, also, both warnings and exhortations) based upon His authority, and in accord with His teaching and spirit. Parents cannot perform this duty by proxy—cannot delegate it to the Sunday-school. The great weakness in our Sunday-school training is the wide neglect of consistent parental instruction at home.

5. THE EPISTLE TO THE EPHESIANS was written by St. Paul at Rome, A. D. 62. No particular circumstances seem to have called it forth, except the deep love and interest which the apostle felt in the converts at Ephesus. He had just written a letter to the church at Colossae, and another to Philemon. The bearers of these letters—Tychicus and Onesimus—woud pass through Ephesus on their way, and the apostle seized upon the opportunity of sending to the Ephesian Church also an Epistle, which, naturally, contains many thoughts in common with that which he had just penned to the disciples at Colosse. This Epistle, therefore, is a general one, and exhibits the foundation, growth, purpose and destiny of the Church of Christ. Coleridge calls it, "The sublimest composition of man."

### II. Introductory.

The apostle is writing out a series of practical precepts for the Ephesian church. Towards the close of the preceding chapter he takes up the duties which grow out of the domestic relationship—requiring of wives that submission to their husbands which "it is fit in the Lord" they should render; enjoining upon husbands fervent love for their wives, "even as Christ also loved the church and gave Himself for it." In our lesson, children are called upon to be obedient to their parents—"in the Lord"—a precept "right" and just in itself, and connected, in the fifth commandment, with the promise of length of days. Fathers are warned not to vex and disconcert their children by their own ill-temper, but to enforce such discipline, and inculcate such instructions and warnings, as shall carry the conviction of coming from the Lord, and of according to His will. Slaves and servants are commanded to yield a sincere and faithful obedience to their earthly masters, remembering in all their acts that they are serving the Supreme Ruler, and doing all their work as beneath His eye. Masters are bidden to treat their servants on the basis of the Golden Rule, not forgetting the heavenly Master, who will not overlook wrong done to the humblest of His followers, and at whose bar all stand upon an equal footing. Passing from the church domestic to the church militant, the apostle entreats the Ephesian Christians to derive their strength from the Lord and "the power of His might." Nowhere in the Sacred Writings do we find a more forcible presentation of the truth and power of satanic hostility, and the appointed means of successful resistance, than in the chapter before us. Hanks and orders, unseen but real—the "darkly eminent" among fallen but still powerful spirits—are enumerated, and to wrestle with these no human strength is adequate. But an armor has been provided, of unearthly temper and fitness, and adapted to withstand every possible assault. Doubtless Paul caught the idea from what continually passed before his eye in the Pratorian camp where he was held a prisoner. There he saw daily the Roman soldier arraying himself with the various pieces of armor which both constituted his protection and made him invincible against every foe; and with that spiritual-militedness which is quick to detect illustrations of truth in every sphere of life, the apostle calls upon the Christian soldier—a warrior in a nobler and harder strife—to put on, piece by piece, the equipment provided by God. Clad in this panoply divine, he could "stand," being assured that he would be more than a match for all the wiles of the adversary.

### III. Expository.

1. The Christian Home (1-9). Children—Wives and husbands have been already admonished (see preceding chapters, verses 22-30). In the domestic circle children stand next. Evidently the apostle recognizes them as belonging to the church. Obey your parents—not one,

but both. Obedience is the first duty of the filial relation, and as this relation underlies that of the State and even that of God, this duty should be early and constantly inculcated. In the Lord—a religious obedience, not one of natural affection merely. For this is right—not simply because God has commanded it, but in the very nature of things. Children derive their lives from their parents, and depend upon them for guidance and support in tender years. It is eminently "right," therefore, that the parental will should be their law; and especially when the parents are followers of the Lord Jesus, and are trying to train their children in ways of righteousness.

As far as their commandments agree with those of God, and no farther. No parent can have a right to command a child to steal, lie, or cheat, or assist him in committing murder, or in doing any other wrong thing. No parent has a right to forbid a child to pray, to read the Bible, to worship God, or to make a profession of religion (Barres).

2. HONOR thy father and mother—cultivate that deferential spirit towards parents which is studious to please, and without which there can be no genuine obedience. The fifth commandment is here quoted, not literally, but with no change of its essential meaning. The first commandment with promise—not merely "the first," but the only one to which a promise is annexed. That it may be well with thee.—How true it is in human experience as a rule, that a docile childhood ripens into a prosperous and happy manhood. The discipline of obedience in youth is the best preparation for success in the after and wider relationships of life. Mayest live long on the earth.—In the Commandment it reads, "upon the land which the Lord thy God giveth thee" (Ex. 20: 12). Dr. Brown remarks: "Paul adapts the commandment to Gospel times by taking away the local and limited reference peculiar to the Jews in Canaan." Obedient children are restrained from vicious courses which shorten life.

3. WE WRESTLE (R. V., "our wrestling is").—It is not merely physical combat, but is none the less real—a hand-to-hand, foot-to-foot tug of war, in which the combatants close and wrestle for the mastery (Alford). Principals, powers.—The apostle lifts the veil, and exhibits the hosts of the unseen army—not "subalterns, but foes of mighty rank, the nobility and chieftains of the spirit world; no vulgar herd of hinds, but fallen spirits who once occupied positions of rank and prerogative in heaven, but now among the apostolic angels are 'darkly eminent' in place and dignity" (Eadic). Rulers of the darkness of this world—"world-rulers of this darkness." Satan is called (John 16: 11) "the prince of this world," and we learn (in 1 John 5) that "the world lieth in darkness," that is, in ignorance, misery and sin. Says Eddie: "It is plain that fallen spirits have a vast and mysterious agency in this world, and that in many ways inscrutable to men they lord it over ungodliness, shaping, deepening and prolonging the mean and method of spiritual subjugation." Spiritual wickedness in high places—R. V., "spiritual hosts of wickedness in the heavenly places"; that is, "over us, and too strong for us, without the panoply of God" (Alford); "the spiritual world, in distinction from the material" (Olshausen). \*

In maintaining the warfare, the struggle will be with such portions of that kingdom as will actually relate (1) to the sins of the flesh; which are a part of the kingdom of darkness; (2) with the evil passions of others—then their pride, ambition, and spirit of revenge—which are also a part of that kingdom; (3) with the evil customs, law, opinions, employments, pleasures of the world, which are also a part of that dark kingdom; (4) with error, superstition, false doctrine, which are also a part of that kingdom; and (5) with the wickedness of the heathen world—the sins of benighted nations—which are also a part of that kingdom. Wherever we come in contact with evil, whether in our own hearts or elsewhere—there we are to make war (Barres).

4. FIVE FOR YOUR CHILDREN.—DO NOT vex or irritate them by ill-temper, or undue severity, or unjust accusation, or unreasonable demands. Says Eddie: "Children teased and irritated lose heart, renew every endeavor to please, or render at best but a soulless obedience." Bring them up in the nurture—R. V., "Nurture them in the chastening;" that is, train them up in salutary discipline; mould them into right habits, physical and spiritual. The sin of Eli was that his sons "made themselves vile" and he "restrained them not." Evidently he neglected their training while young, when he was able to enforce his precepts. Autonotion of the Lord—instruction (including, also, both warnings and exhortations) based upon His authority, and in accord with His teaching and spirit. Parents cannot perform this duty by proxy—cannot delegate it to the Sunday-school. The great weakness in our Sunday-school training is the wide neglect of consistent parental instruction at home.

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## Zion's Herald.

WEDNESDAY, APRIL 22, 1885.

"Truth, real inward truth, is the rarest of all things." Thus wrote Maurice, one of the most saintly men of his day. Let him who questions this, consider this good man's confession, that "some little petty subterfuge, some verbal or acted dishonesty, we are continually surprised into; and against this neither a high code of honor nor an exact profession of religion is much preservation." Does the reader see in this confession, as in a mirror, his own heart? No doubt he does. If so, and if he would know how to become absolutely truthful, let him learn that "continued intercourse with the Father of Light revealing our own darkness to us, is the one safeguard, and the Christian who loses that is in more danger of stumbling than an infidel." Perhaps not in more, but certainly in as much, danger; since when a Christian runs from the Light into darkness, he is blind as other men. To be thoroughly truthful all things, it is, therefore, needful for a good man to live very near to the God of truth. Our virtues are never so pure as when we live close to our Redeemer's throne.

Contentment is not necessarily satisfaction, but a state of mind which may be attained by one who has desires which are far from being satisfied. It is a result of self-discipline, as is implied in Paul's, "I have learned in whatever state I am, whether to be content." His state might be worse than unsatisfactory, as when it was one of peril and pain; yet his self-mastered soul had trained itself to be content with it, because his divine Lord thought best. In this Paul is a fine type of what every believer should be amidst the vexations, the misfortunes, the sufferings incident to this mortal life—contented with his present lot because Providence shapes it, yet filled with swelling desires which nothing earthly can satisfy, and therefore constantly exclaiming, "I shall be satisfied when I awake with Thy likeness." O sweet contentment! O blessed yearning after the only satisfactory bliss!

"Far out of sight, yet the flesh entwines us; Lies the fair country where our hearts abide, And of its bliss is naught more wondrous told us; These few words, 'I shall be satisfied.'

## A CONSPICUOUS TEST.

There is nothing strikes the observer sooner, or more powerfully, than the spirit of a man's life and conversation. It is largely involuntary, and it is almost equally irresistible, in the impression it awakens. There was something quite indescribable about Peter and John when they stood before the rulers of the people in Jerusalem. The elders and scribes, the high priest and his kindred and companions, were not so much affected by what Peter said as by this gracious atmosphere which surrounded these men and invested their words. They involuntarily "took knowledge of them that they had been with Jesus." Men judge of our character, and measure the sincerity of our professions, by the spirit we manifest in our daily intercourse. They have the highest authority for doing so; for the great Apostle has said, in an inspired writing, "If any man have not the spirit of Christ, he is none of His."

We have other tests of faith and of spiritual life which we apply for our personal satisfaction. There is a peace which passeth all understanding; there is a faith that clearly apprehends and rests upon the divine promise; and there is an unutterable joy in the Holy Ghost, attending a believing life—all this may awaken interest in our testimony as we affirm them to be actual elements in our own experience; but unless this unmistakable and irrepressible spirit of the Master himself pervades us and the words we utter, they will fall upon the ears

of the listener as "sounding brass and a tinkling cymbal." I may speak with the tongues of men and of angels, have the gift of prophecy, understand mysteries, have all faith, even to the removing of mountains; if I have not that manifest supernatural love which suffeth long and is kind, which is divested of envy and vanity, is not self-seeking nor easily provoked, thinketh no evil and endureth all things, "I am nothing." This is the spirit of Christ. Whenever this appears, the human heart bows before it; where it is lacking, there is no compensation for its absence in other elements, even of a high religious profession. There was one member of the late Centennial Conference in Baltimore who spoke but little, a man advanced in years, with no special grace in manner, and no attempt to produce an impression or to awaken interest in himself, who, with the opening of his lips, in the simplest utterance, arrested and held in tender silence and interest every listener. He so evidently breathed in every movement and utterance the spirit of Jesus, that we seemed almost to be listening to the Master himself when he spoke.

We had occasion, some time since, to refer to a very different incident. A conspicuous defender of revelation and powerful apologist for the Christian faith, in a strange town where he was temporarily stopping, lost utterly his temper under a small provocation and denounced a really unoffending man with an unrestrained violence that was painful to hear. A lecture of Mr. Ingoldsell, in that village, against the Bible and Christianity, could not have effected the injury wrought by that unguarded act; and no positive utterances in reference to the moral power of the Gospel from the lips of the hasty speaker could redeem the evil influence accomplished by the uncharitable and violent spirit which he manifested.

We cannot defend ourselves against this involuntary judgment of those who are our constant witnesses. No explanation will avail us in reference to personal peculiarities, to the strength of our convictions, to our natural abhorrence of what is wrong, and a habit of characterizing it in language becoming its enormity, if our words and manner lack this divine charity and self-forgetfulness. We shall be adjudged, in spite of all our professions, as wanting the spirit of Christ—and all else is comparatively valueless.

Now the spirit of Jesus was meek, forgiving, self-forgetful, self-sacrificing, generous, urevengful, praying God's forgiveness upon His foes. He made no effort to defend Himself against false testimony or to save His reputation; he was silent when reproached. If, then, Christ be formed within us, these characteristics will become evident as in the instances of Peter and John. They will transfigure our natural peculiarities just in proportion as they have the sway of our affections and lives. We have a right to expect this certainly in the case of mature Christians, and especially of those who profess that their lives are hidden with Christ in God. It cannot be disguised that, in the instance of not a few conspicuous professors of Christ's saving power, this spirit is painfully lacking. Perhaps nothing has hindered the spread of the profoundest and most blessed truth of the Gospel—its power to save to the utmost of character as well as to the uttermost of sin and of life—than this absence, in notable instances, of the spirit of Christ. There are saints on earth, and have been, both before and since Paul dedicated his letters to some of them. There are saints whom we know; some of them from no pronounced utterances of theirs, from no remarkable experiences which they have publicly or privately related, but from their unmistakable heavenly tempers and sweet charities, from their likeness to the Master, and their involuntary influence over us when in their presence. They have already begun to be changed into His image, as from glory unto glory, and it is like breathing the airs of Paradise to be in their presence.

But there are those who do not thus impress us, although they seem to have vouchsafed to them extraordinary experiences, and they are both pronounced and precise in their professions of supreme love and the full assurance of faith. We certainly have no enmity to holiness. God forbid! We honestly think our hearts are not so much affected by what Peter said as by this gracious atmosphere which surrounded these men and invested their words. They are not prepossessed against any proper modes or measures to aid in bringing Christian disciples to the apprehension of all their privacies in Christ Jesus, our common Lord—we are only involuntarily repelled when, with all the prophesying and strength of faith, this divine, all-powerful discourse, two hours and a half in length,

of the listener as "sounding brass and a tinkling cymbal." I may speak with the tongues of men and of angels, have the gift of prophecy, understand mysteries, have all faith, even to the removing of mountains; if I have not that manifest supernatural love which suffeth long and is kind, which is divested of envy and vanity, is not self-seeking nor easily provoked, thinketh no evil and endureth all things, "I am nothing." This is the spirit of Christ. Whenever this appears, the human heart bows before it; where it is lacking, there is no compensation for its absence in other elements, even of a high religious profession. There was one member of the late Centennial Conference in Baltimore who spoke but little, a man advanced in years, with no special grace in manner, and no attempt to produce an impression or to awaken interest in himself, who, with the opening of his lips, in the simplest utterance, arrested and held in tender silence and interest every listener. He so evidently breathed in every movement and utterance the spirit of Jesus, that we seemed almost to be listening to the Master himself when he spoke.

Not a person left the audience-room, although it was half past ten when he closed. The speaker held his hearers by a powerful spell, and left a strong impression upon their minds by his terrible indictment of the liquor traffic. Our correspondent will give full details of the Conference proceedings.

Those who listened to the address of Dr. Vincent at the temperance Sunday-school anniversary in Springfield, will not soon forget it. It was a picture of "Our Minister"—a model pastor every way. Not the least effective part of the delightful speech was the description of "our pastor's" reception into the new charge to which he was appointed. He had been secured, in the use of some of the familiar modes by which a church indicates its choice and avails itself of its opportunities to consummate its wishes. Committees of the official brethren, with corresponding lady members, have brightened up the parsonage with its furniture, making it look as fresh as if newly purchased. The whole place was abundantly spread, and the whole home placed in condition for the family to enter at once upon their daily life, as if they had been living in it for months. Another committee awaited the coming of the pastor and his family at the railway station, with a carriage ready to take them to their new home. The committee greet the new comers with the heartiest of hand-shakings and words of warm welcome. They introduce them to the cheerful house which is to be their home for the coming three years, having professed all necessary service all the committee—brothers and sisters—take their leave, to permit the family to become used, by themselves, to their new quarters, and to obtain undisturbed rest. A minister thus received feels at home at once. He loses no time before entering upon his special work. He feels the inspiration of the hearty welcome, and consecrates himself afresh to God and His church. This is the way to secure, from the first, the largest returns from the pastoral office. Nothing will so challenge a sensitive preacher to put forth his best efforts as such an open-hand and open-heart welcome. We trust, in some such way, our pastors in New England will find themselves greeted as they come to their new charges the present year.

## EDITORIAL COMMENT.

We announce, with much sorrow, the death, in Marlow, N. H., last Friday, of Rev. Leon C. Field, a member of the New Hampshire Conference. He had only reached the age of 38 years, and was in the full vigor intellectually of a ripe and cultivated manhood. We were not unprepared for the announcement. A letter from the family, a week since, intimated that an article which we have of his still unpublished, would probably be the last contribution from his pen to our columns. His health has been failing for years, and he has struggled with a resolute and Christian will against the inevitable progress of disease, preaching when his physical ability admitted it, and writing the able articles for the Quarterly and for our columns which have attracted so much attention. Bro. Field was one of our most promising young ministers. If he had been permitted to enjoy sound health, he would have taken a front rank among us. Even under the pressure of constantly increasing physical weakness, his sermons and addresses in Conference, and in Haverhill, Mass., and Concord, N. H., gave him a marked prominence, and created the highest expectations in his behalf for the future. He graduated with honor from Wesleyan University, class of '70. He has taught in Cazenovia Seminary and was president of Cladlin University, Orangeburg, S. C. He could readily have secured the head of an institution of learning, but he ardently loved the work of the ministry, and his health was constantly limiting his activities. Bro. Field was the son of the late Rev. Chester Field, formerly a member of the New England Conference, who was, also, like his son, a victim of consumption. He was a nephew of Bishop Baker, and also of Rev. Dr. Miner of this city. He leaves a deeply-beamed wife and two children, a brother and sister, behind. Our prayerful sympathies are sincerely proffered to the afflicted family. Bro. Field's religious experience was pronounced and rich. He has been long anticipating the event which has just occurred. It was no surprise to him. He just occurred. He had high and holy ambitions. He tenderly loved the dear ones near to him; but he had a fearless trust in his Saviour, and an immovable confidence in the wisdom and love of the Heavenly Father. With him to live was Christ, and to die was gain. His funeral was attended at the house of Rev. Dr. Miner in Boston on Monday, and was in charge of Rev. D. C. Knowles, who with Rev. J. M. Durrell was appointed by the New Hampshire Conference to represent that body at his burial.

Something of a sensation followed the announcement of the appointments of the New England Conference last week. Some unexpected changes were made. Ministers and laymen discussed them with a good deal of animation, at the Depository, in the streets and cars, on Wednesday morning, but the more they were considered, the clearer the wisdom and providential character of them became apparent. There are, doubtless, human hands that arrange these important, and often delicate, exchanges in the ministry, but there is a higher and diviner Hand, which, even to human faith if not to vision, directs the lower and fallible judgments. After the busy and somewhat anxious gatherings of the weeks preceding the late Conference, at the Methodist Book Room, everything has quieted down. The new pastors are at their charges, and last Sabbath were preaching, most of them, as happily and hopefully as if they had occupied the pulpit and parsonage for years. Each system, the liberant and the established, has its advantages, but the former gives every church a pastor, and to every pastor a church, with the smallest amount of friction in the incident of exchanges.

The New England Conference was placed under special obligation to the Boston and Albany Railroad, through the courtesy of Mr. A. S. Hanson, general passenger agent, at its late session. Ministers and visitors were passed over the road to Springfield and returned at a liberal reduction from the usual rates.

Cassell & Co., New York, publish, in a very neat duodecimo pamphlet, with copies of some of the chief pictures, a complete catalogue of the National Academy for 1885, with notes, names, prices of pictures, etc. It is a full and descriptive hand-book of the gallery during the present exhibition. A short history of the Academy is given, with sketches and portraits of its founders. 50 cents.

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under special obligation to the Boston and Albany Railroad, through the courtesy of Mr. A. S. Hanson, general passenger agent, at its late session. Ministers and visitors were passed over the road to Springfield and returned at a liberal reduction from the usual rates.

This magazine has nearly doubled. The publishers announce that more than a million and a quarter copies of the six numbers have been printed. Two hundred and fifty thousand of the last number were issued. The magazine has a large circulation in Great Britain, and is an honor both to the literary and artistic ability of this country.

The Bay State Monthly for April has a

stated portrait of Charles Carlton Coffin, with a biographical sketch; also one of Col. John Clarke, of the Manchester (N. H.) Mirror. This number contains an instructive paper upon the Clayton-Bulwer Treaty on the Monroe Doctrine; a discussion of the "Divorce Legislation of Massachusetts," by Charles F. Sanger; and an excellent sketch of "Old Dorchester," by C. M. Barrows; with a variety of short articles.

The Journal of Education, published in this city, of which Hon. Thomas W. Bicknell is editor, with a strong corps of assistants, easily takes the lead of the educational periodicals of the country. Its discussions are fresh and practical, and are carried on by the leading educators and professional writers of the day. Just now it is giving a series of excellent articles upon the teacher's tenure of office, and meeting the criticisms of the *Advertiser* and others in reference to the practical, sanitary, and intellectual conditions of the public school.

A number of our esteemed editorial colleagues have made themselves and their readers unhappy over a sentence which a reporter of the New York Tribune quoted from the lips of Dr. Newman—"Great men can gain nothing from religion; but religion can gain much from great men." And now, as we suppose, Dr. Newman comes out and denies making any such foolish statement, but did say something diametrically opposite to the nonsense of the sentence as reported, which is an evident truth. Religion does not need the patronage of great men, but great men need religion.

Sunday was an auspicious day for the People's Church. It was an uncommonly beautiful spring Sabbath. Large congregations gathered to welcome the new preacher. Tender and earnest prayers followed the pastor of the church for so many years, to his new charge. The congregation, for a Sunday afternoon audience, was very large, and the whole service was eminently profitable. The sermon was direct, earnest, Scriptural and impressive. We trust the present will prove to be a memorable and prosperous year in the history of this interesting charge.

Rev. Dr. Bayliss, of the *Western Christian Advocate*, says of Dr. Warren's late volume, "Paradise Found":—

"The learning displayed in the book is prodigious. How a busy man, such as Dr. Warren is, with the complex and extended interests of a great university to look after, could find time to touch these subjects of history, mythology, poetry, and literature of all ages and countries as he has done in preparing this book, it is difficult to understand. The volume is packed full of gleanings from all climes, ages, and peoples, whose names and characters are well known, and can throw any light upon the question. And as the book is not only readable it is almost fascinating. The writing is in Dr. Warren's best style, which is saying much for it."

We have heretofore referred to the relation of Rev. Dr. C. V. Cushing to the editorial department of the *American Reformer*. The paper, which has taken from the beginning a high literary and moral stand, has been for two years before the public. It is a champion of every true reform, doing ample service in the great temperance movement. Its efforts, however, are not limited to one department of the moral movements of the day. It enters upon a new era with larger facilities. It is a 16-page, handsomely published sheet. \$1.

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The First Place, M. E. Church, Brooklyn, N. Y., of which Rev. W. W. Bowditch is pastor, publishes, in a neat sheet, annually issued, a full statement of its financial business, and of its charities for the past year, with a list of members and officers, and (what is a very good idea) a collection of well-written obituaries of the members who have died during the year. These annual sheets will form a continued history of the progress of the church.

There is a remarkable fascination in the rolicking scenes of college students. A new edition of Moses King's collection of such songs has just been issued. Over 30,000 copies have already been sold. This remarkable sale is probably owing to the fact that nearly all these songs are to be found in no other collection. They are all fresh and copyrighted, and are the songs actually sung at all the colleges at the present time. There are sixty songs, with full music. The editor is W. H. Hill, a recent graduate of Harvard, and the publisher is Moses King, of Cambridge, Mass. It is sold for 60 cents.

Rev. Dr. Bailey, late of the New Hampshire Conference, has presided at this Conference, and seems to be in fine health. Some of us, who well recollect Bishop Hedding, were struck with the remarkable likeness of the side view of the face of Bishop Harris now that his head has become so white, that to that venerable Bishop, so much beloved in his native New England and throughout the connection. The business of the Conference opened with a grateful communion season, and promised to proceed without interruption or marked sensation to its close. On Wednesday evening Rev. W. H. Boole, of New York, delivered a very able and animated sermon on the subject of the resurrection of the dead. We will be found to be a diligent and successful pastor in his new field. We doubt not he will receive a hearty welcome.

Boston University issues its twelfth annual Year Book, making a very handsome octavo pamphlet of 154 pages. As usual, it is much more than a catalog of students, introducing, as the President is accustomed to do, some topic pertinent to the educational discussions of the hour, or to the general subject of liberal learning, and rendering the seal of Year Books a series of special value, much sought

for in Europe as well as in this country. In addition to thoughtful and suggestive notes upon a number of topics, *pièces de résistance*, in this issue, is an elaborate discussion of "Homer's Abode of the Living; An Elucidation of the Voyages of Odysseus." The whole scheme of the University is set forth in the Year Book, with the curriculum of each department. The University now numbers 620 students; 166 in the College of Liberal Arts. Its officers of instruction are 96.

J. Stoughton on "Sunday Thoughts in Other Lands"—the scene of this paper being Dresden. Archdeacon Gore gives a third paper upon "The Growth of the New Testament," and Rev. Dr. W. M. Taylor, of New York, a second article upon "Reserve Forces in Character." The serial stories keep up their interest, and the longer articles are interspersed with well selected miscellany. The illustrations are well executed. \$1.00 a year.

The Worcester Spy devotes a solid column to the Methodist pulpit of that city. Evidently the new pastors are making a fine impression.

We are writing this notice with the admiral fountain pen advertised and pictured in another column. It is a real pen, not a point, and being fitted to the hand of the writer, admits of the use of the facility of an ordinary gold or steel pen. It carries its own ammunition for a long period, and is readily kept in order—a wonderful comfort for a busy writer.

The wife of John Mansfield, the excellent mother of Revs. John and George Mansfield of the New England Conference, died at her daughter's, Mrs. Bigelow's, Natick, Mass., aged 85. Her venerable husband survives, at the

opened by singing the 574th hymn, Rev. H. Montgomery conducting the devotions and leading the meeting for a half hour. Before the hour of nine a large number had assembled, and the business began at that time.

The Bishop reported that Conference was allowed to draw on the Chartered Fund for \$30, and for \$241 upon the Book Concern. There were several communications presented and referred.

The report of the East Greenwich Academy was read by the secretary of the board of corporation, Rev. H. W. Conant. This was referred to the committee on Education, Rev. O. H. Fernald, principal of the Seminary at Greenwich, addressed the Conference, presenting a most encouraging present and outlook for that time-honored school. Never has there been a more encouraging state of things there.

S. S. Cummings was reappointed agent of the Baldwin Place Home of Boston.

J. W. Willett presented the matter of statistics, and reported inaccuracies and those churches whose statistics had not been received.

Dr. Hartzell was introduced and briefly addressed the Conference.

The Bishop introduced Mrs. Willing, secretary of the bureau of organization of the Woman's Home Missionary Society, who addressed the Conference. Her eloquent and patriotic words moved almost all captivated the Conference. Her reference to Mormonism and the poor whites of the South and the Indians thrilled many hearts. Seldom have we heard a more impressive address.

Rev. A. A. Wright, Dean of the Chautauqua School of Theology, was introduced and addressed the Conference. He amused and instructed and moved the audience.

Several brethren who have been transferred — N. T. Whittaker, W. W. Colburn, H. J. Fox and F. K. Stratton — were introduced. Also Rev. Mr. Forbes, of Rockville, and Dr. Beach, president of Wesleyan University. The latter addressed the Conference in the interest of the college.

Rev. W. C. Walker, of the Baptist Church, was introduced.

At this point the Conference proceeded to ballot for a secretary.

Pending the counting of the ballots, Central Church, Brockton, was fixed as the seat of the next Conference.

S. O. Benton was declared as elected secretary of the Conference.

The report of Claremont district was read by the retiring presiding elder, O. H. Jasper. There have been no great revivals, nor any extensive improvements, but the work has held its own.

The character of each preacher was passed, and his collections reported.

The hour for meeting was fixed at 8.30, the first half hour to be spent in devotional services, and the Conference business to begin at 9 o'clock. The hour of adjournment was fixed at 11.45.

Rev. G. I. Bard, of the N. H. Congregational Association, was introduced and presented the fraternal greetings of his denomination. The Bishop responded in a very happy speech.

Rev. F. H. Lyford, pastor of the F. W. Baptist Church of Littleton, was introduced.

Voted to extend the time.

The Conference nominated the following to be trustees of the Conference Seminary, to be confirmed by the trustees: C. U. Dunning, G. W. Norris, Otis Cole, and T. W. Bates.

Voted that the pastor at Nashua be appointed to present the fraternal greetings of this Conference to the next meeting of the Congregational Association to be held in Nashua next September.

Notices were given, the minutes of the morning were read and approved, and the session closed with singing the doxology and the benediction by J. B. Husted.

At 2 o'clock the Conference met for executive session. Dr. D. A. Whedon conducted the devotions at the opening. Only a small part of the Conference met at the hour appointed.

J. H. James was added to the committee on Memoirs. D. A. Whedon, J. H. James, G. H. Bates, N. T. Whittaker, and J. Livesey were appointed a committee to inquire into the circumstances of the transfer of S. J. Carroll from this Conference.

Wm. M. C. Bray was appointed agent of East Greenwich Academy.

The 2d Question was taken up, and Nielson Ekstrand, a Swede, was received on trial. By vote he was elected to elder's orders under the missionary rule.

John B. Smith, Julian S. Wadsworth, Fred. C. Baker, Wilber C. Newell, John McVay and Joseph B. Achley were received on trial.

Terry Perrin was elected to deacon's orders and received on trial. Chas. T. Hatch was on trial.

The Minutes were read and approved, notices given, the doxology sung, and the benediction pronounced by G. I. Bard.

At 2 o'clock, C. H. Chase, who has been in the itinerant ranks for forty years, preached the Conference sermon. F. E. White and M. Howard assisted in the opening services. He chose his text from 2 Cor. 6: 1: "We then as workers together with God." He presented as his leading thought the fact that all Christians are workers. It was a very interesting sermon, and was listened to by an audience that filled the church.

In the evening session was held the missionary anniversary, in Union Hall. Chaplain McCabe was expected, but being unable to come, he sent Dr. Butler, who addressed a crowded house. He told us of his first and last reception in India. His remarks were enthusiastically applauded by the ministers. He made a earnest plea for the million dollars asked by the missionary secretaries.

Thus closed the first day's session of the annual gathering.

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When the names of Amos Kidder, Silas Quimby, James M. Young, and Alva B. Carter were called, it was announced that they had died during the year.

S. E. Quimby was again unanimously elected secretary, with the privilege of selecting his assistants. He nominated O. S. Baker, N. C. Alger, and J. P. Frye, and the Conference elected them.

The presiding elders were chosen a committee to nominate the standing committees. They presented a full list, according to their usual custom. The nominations were confirmed, with the exception of the committee on Statistics. According to the action of the last General Conference, it became necessary to elect a statistical secretary. G. E. Eaton was chosen, and as assistants, G. H. Hardy, J. F. Spaulding, J. H. Trow, M. F. Dearborn, and J. H. Knott.

It was voted to appoint a committee of three to confer with the trustees of the N. H. Conference Seminary with reference to the election of a person to fill the Ladd professorship. G. W. Norris, H. Dorr, and W. I. Gill were appointed.

Took up the 20th Question: "Was the character of each preacher examined?"

G. J. Jenkins, presiding elder of Dover district, read a very encouraging report of the work under his care. Souls have been saved, burdensome debts removed, church property improved, and a general line of prosperity seen. The names of all the effective elders were called, their names passed, and they reported their missionary collections.

D. C. Knowles asked that a detailed statement of his work as financial agent of the Conference Seminary be not published in the Minutes this year, as it would be fragmentary, but by next year it could be discussed. The request was granted.

M. T. Cleary read his report as presiding elder of Concord district, and made fitting reference to the four years of service spent with the brethren under his care. The work has been prosperous. Substantial improvements have been made in church property, and he turns over the work to his successor in good condition.

The character of each preacher was passed, and his missionary collection reported.

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Rev. F. H. Lyford, pastor of the F. W. Baptist Church of Littleton, was introduced.

Voted to extend the time.

Voted that when we adjourn it be to meet at 3 o'clock for the memorial service; and that when adjourned from that service, it be to meet at 7.30 for a Conference session, when the class to be received will be addressed by the Bishop.

A committee of three, consisting of C. Parkhurst, J. M. Durrell, and D. C. Knowles was appointed to nominate the visitors to our various institutions, fraternal delegates, and one to preach the Conference sermon.

The Conference requested the Bishop to appoint D. C. Babcock district secretary of the National Temperance Society.

J. M. Bean and D. C. Babcock were granted leave of absence after the session of to-day.

The Bishop announced that the minute business was nearly complete, only a few new items being left to be attended to, and called for all reports to-morrow.

J. O. Sherburn, of the Vermont Conference, was introduced.

Several papers presented by the Bishop were referred to their respective committees.

The minutes were read and approved.

Notices were given, the doxology sung, and the benediction pronounced by Bishop Foss.

The annual missionary sermon was preached in the afternoon at 4 P.M. by J. D. Folsom. His text was Acts 17: 16: "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." It was a very excellent sermon, and the brother did himself credit.

At the close of the missionary sermon, the Conference met according to adjournment for the memorial services. C. M. Dinsmore presiding at the request of the Bishop.

After the introductory devotional exercises, memoirs were read as follows: Of Silas Quimby, by C. H. Chase; of James M. Young, by J. W. Presby; of Alva B. Carter, by Thomas Tyree; of Amos Kidder, by James Noyes; of Sister Scott, wife of E. Scott, by J. E. Robins; of Sister Chase, wife of C. H. Chase, by J. M. Durrell; of Sister Elizabeth, by L. C. Field; of Leonidas Kidder, by J. W. Adams, who stated that inasmuch as Bro. Field's death occurred only this morning, the sketch was necessarily incomplete. Remarks were also made by D. C. Babcock, D. C. Knowles, E. C. Bass, and J. E. Robins. It was voted that J. W. Adams be requested to complete the memoir for insertion in the Minutes.

Voted that the committee on Memoirs take into consideration the feasibility of appointing a committee from the Conference to attend his funeral.

Voted to adjourn to 7.30 till Union Hall, for a Conference session.

"Rock of Ages," was sung, and the benediction was pronounced by E. S. Quimby.

The Minutes were read and approved, notices given, the doxology sung, and the benediction pronounced by G. I. Bard.

At 2 o'clock, C. H. Chase, who has been in the itinerant ranks for forty years, preached the Conference sermon. F. E. White and M. Howard assisted in the opening services. He chose his text from 2 Cor. 6: 1: "We then as workers together with God." He presented as his leading thought the fact that all Christians are workers. It was a very interesting sermon, and was listened to by an audience that filled the church.

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Thus closed the first day's session of the annual gathering.

FRIDAY.

The morning prayer-meeting was led by the Bishop, and began promptly at 8.30. It was well attended, and was a peaceful season.

At 9 o'clock the Conference was called to order, and Dr. Wm. Butler introduced, who presented the cause of missions, and put special emphasis on the call for a million dollars.

The Conference joined in singing the stanza, "O how sweet it will be," etc. The roll of yesterday's absences was called, and nine responded to their names.

Took up the 3d Question: "Who are continued on trial?" F. C. Pillsbury, L. R. Danforth, Ois Danforth, Albert Twichell, W. A. Loyne, and Geo. N. Dorr were reported by their committee, represented by their elders, and continued on trial.

Bro. Loyne had not appeared before the Committee of examination, and was not prepared on the studies of this year. His case was thoroughly discussed, and he was continued with the understanding that he was not advanced, but must pass next year on the first year's course only.

The 13th Question was taken up: "Who are the traveling deacons of the second class?" There was but one lone traveler that way — Chas. J. Chase — who was passed.

Took up the 14th Question: "What traveling deacons have been elected to elder's orders?" J. A. Bowler, C. E. Eaton and E. R. Perkins, being duly recommended, were elected.

Alex. McGregor, a member of this class, being sick, was unable to be before the committee of examination, and was continued as a deacon of the second class.

"Who are the supernumerary preachers?"

These were the next question. The names were called of R. Dearborn, C. H. Smith, L. Draper, and seventy-one responded to

their names. It was noticeable how many among the senior members of the Conference were absent. The infirmities of age are being felt by most of them, and some of their faces we shall never see again in our gatherings.

When the names of Amos Kidder, Silas Quimby, James M. Young, and Alva B. Carter were called, it was announced that they had died during the year.

S. E. Quimby was again unanimously elected secretary, with the privilege of selecting his assistants. He nominated O. S. Baker, N. C. Alger, and J. P. Frye, and the Conference elected them.

The presiding elders were chosen a committee to nominate the standing committees.

They presented a full list, according to their usual custom. The nominations were confirmed, with the exception of the committee on Statistics. According to the action of the last General Conference, it became necessary to elect a statistical secretary. G. E. Eaton was chosen, and as assistants, G. H. Hardy, J. F. Spaulding, J. H. Trow, M. F. Dearborn, and J. H. Knott.

It was voted to appoint a committee of three to confer with the trustees of the N. H. Conference Seminary with reference to the election of a person to fill the Ladd professorship. G. W. Norris, H. Dorr, and W. I. Gill were appointed.

Took up the 19th Question: "Who are the presiding elders?"

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## The Family.

MEMORY.

BY MOLLIE FREEMAN.

Upstairs on the worn-out pallet,  
Feeble, pallid, and gray,  
In the warmth of the laughing sunshine,  
Dying, the old man lay;  
While crept up the creaking staircase  
The children's laugh at play.

Outside were the glow and beauty,  
That buds and blossoms bring,  
Earth arrayed in emerald robes,  
Life such a joyous thing.  
With the blackbird sweetly trilling  
A welcome to the spring.

"Through glow of the early morning,  
And gloom of midnight dread,  
What do you think?" she whispered,  
As she bent o'er his dying bed.

"What fancies and visions beckon,  
What voices call?" she said.

A glow on the pallid forehead,  
The dim eyes still tears;

"There comes a voice through the darkness,  
Now hushed for sixty years;

And it tells an often story,  
That soothes away my fears.

"It sweeps through the clinging shadows  
Of manhood's godless day,

Till the years of toll and weanings:

Fade like a dream away

In the glam of golden sunshine,  
On boyhood's path that lay.

"I walk in the pleasant sunshine  
Through green and waving grass,  
And sit once more in old place  
At the vicar's Bible class;

And sing again those dear old hymns  
Which onc<sup>i</sup>e I loved, alas!

"His voice in my ear keeps ringing  
With pleading, earnest strain;

He tells of the Shepherd seeking  
His sheep o'er hill and pialo,

And bringing them home rejoicing  
Safe to His fold again.

"And his voice as the shadows deepen  
Grows clearer and more plain.

How strange that the story's sweetness

Once listened to in vain,

Comes back like a piping angel

In nights of fear and pain!"

"Jesus," the weak lips faltered,

"Dear Lord, what love untold

Hast Thou shown! Thy lost one seeking

Through death's dark waters cold!

Yes, bringing me home at midnight

To shelter of Thy fold!"

## MEN OF THE PAST — BRIEF MEMORIES.

BY REV. H. VINCENT.

It was suggested to the writer some time since, to furnish for publication some recollections of the early ministers and others in New England Methodism. Thinking I would some time heed the proposition of an old and highly esteemed friend, I now offer some such sketches. Of course these must be of but few persons out of the many that come up in the recollections of long years, and they must be very brief. Be it understood, I do not propose drawing upon the biographies printed in the Annual Minutes, nor upon the sketches read before the Historical Society by our historiographer. These will be of New England men, mainly, if not wholly, within the bounds of the New England Conference, as it was some fifty and sixty years ago.

REV. EPAPHRAS KIBBY,

well known in New England, and of whom I have given historical sketches in another writing, preached on Martha's Vineyard awhile in 1779. Many years after, he told me that when a young man he preached some time in Maine, and that while there he baptized the twin brothers, Gershom F. and Melville B. Cox, when children. When, in 1830 and 1831, Mr. Kibby, being stationed in Edgartown, had one of the greatest revivals ever known there, and one of the most enduring as to the following lives of the converts, it was believed by intelligent men to be all owing to the soundness, thoroughness and faithfulness of his preaching; that of the second year being specially of a character to instruct and build up in the faith of the Gospel of Christ.

In the early days of New England Methodism

REV. GEORGE PICKERING

was in the strength of mature manhood. A Southern man by birth and training, the most of his ministerial life was spent in connection with the N. E. Conference. Long in the presiding-eldership, the successor of Jesse Lee, he was shrewd, hawk-eyed (to use a familiar phrase), talents a preacher, conservative on matters of church polity, jealous of what were regarded as innovations. In his mature years, he was frequently, if not always, on the committee to examine the young men, candidates for admission into the Conference. Before it was my year for such an ordeal, I was once present at such an examination — the Conference that year being held in Boston. On the question being put to the class as to the office of faith, although an intelligent class, there seemed to be some lack, in the answering, of full satisfaction. Father Pickering then illustrated it in the following way: "You know there is a head and a body; and there is something that connects the body with the head, and that we call a neck. Now Christ is the Head and the church is the body; and that which answers to the neck and connects the church to Christ is faith." He was sometimes caustic. Once (as I was told soon after) at such an examination, when it was customary to have it in church, where all the preachers could be present if they chose, and when, moreover, the committee were through on a particular subject, they were accustomed to give liberty to any other preacher present who wished to ask any question, a brother, availing himself of the privilege, asked a question which they could not answer. In this condition of things Father Pickering turned to the brother and said, "Won't you answer that question yourself, brother?" There was a pause, but no answer. I believe the lesson learned was, for any one in any similar case, not to ask a

question which he himself is not prepared to answer, or to solve, as the case may be.

In the early days, young men who had been converted, and were promising, but without much of the culture of the schools, felt themselves "thrust out" into the world to save souls. We had no colleges for them to go to, and young men did not feel that they could stop to go to them, had we had them. Very few had the means, and had they possessed them, most if not all would have thought that it would be resisting the pressing "call of God" to attempt the course. Cokesbury College had been burned, and until about the year 1820 — I think it was — we had not so much as a denominational academy. Some, perhaps most, of the young preachers had been favored with a fair knowledge of the common English branches; but very few had risen higher. But many of them grew to be men of sterling intellect. The pressing sense of duty, the spirit of the times, and the need of demolishing the prevalent obstacles in the way of the seekers of salvation, all tended to this result. They were somewhat unconsciously made themselves the strong men that they were. Among the men of this class was

ERASTUS OTIS.

He was quite prepossessing in his person, of a fairly cultivated mind, of logical acumen, of deep Christian experience, a good preacher, and of uniting energy and courage. With him, in the Master's cause, there was no such thing as fail. He preached a sermon on the final "judgment," which was described by those who heard it to have been of wonderful power and effect. We seldom hear a sermon on this subject now.

REV. EDWARD HYDE

was one of the most pure-minded men I ever knew. When we talk of Christian holiness, we are often asked, "Who is there that attains to it?" and, "Who is there that lives it?" We answer, that while we admit that some may think they have the experience and blessing when they have it not, and that some others who may have attained unto it have afterwards relapsed from it and thereby dishonored it, nevertheless if the Bible teaches that it is attainable — which it does — then it is possible both to attain unto it and to live it. Edward Hyde experienced it, preached it, and lived it. After many years of arduous and successful work in the ministry, his health becoming feeble, he was in 1831 appointed steward of the boarding-house at Woburn Academy. He was there, during the following winter, taken sick with pulmonary consumption, to which he had been predisposed, and died. When lying, emaciated, upon his bed a few days before his death, a young man who was a student there with a view to the sacred office came to his bedside. It was an old acquaintance. He took his hand, and looking up to him with a placidity and beams of countenance that spoke of heaven, he said, "Brother — be holy." Not unlike the sainted Bishop Hamline, who can doubt his Christian purity? Said Dr. Fisk, in the funeral sermon, "Bro. Hyde was a man of one work." More anon.

## PARTING AND MEETING.

BY HON. J. H. DAWLEY.

As I sit in the shadows of grief by my door,  
And hear the sweet music of spring,  
I think of the songs we shall sing evermore,  
In the land where the glorified sing.

Oh, how good it will be when this life shall have died,

And the soul from its fetters is free,  
With the living so loved, and the loving ones dead,

Again reunited to be!

While the life we are living is blossoming still

With flowers, sweet-scented with love,  
There are others abloom on the "heavenly hill."

In garden of beauty above.

Though sad be the parting for you and for me,

The parting we so much deplore,

The sister indeed, will the happiness be,

When we meet on the evergreen shore?

The thought is so cheering, the prospect so fair,

They lighten the pressure of pain;

so we sing, in God's time we shall meet over there

All our dear ones, in glory, again.

HE BEING DEAD, YET SPEAKETH.

BY REV. J. A. DAY.

Ten years ago on Sunday, Feb. 22, Rev. Ernest A. Leseman, without a moment's warning, was ushered into eternity. As we gathered for worship, in our little church, many minds ran back to the sad scenes of that awful day.

Within the last few days a little incident has come to my attention which might be of interest to his many friends; and if these lines should perchance reach the eyes of those who still survive him, possibly they may prove a little consolation to the crushing sorrow.

About a week before Mr. Leseman's death, a gentleman here was sick. He claimed to be a strong infidel. Bro. L. went to see him, and suggested praying with him. With much earnestness the sick man declared that he wanted none of his prayers. After a little further talk prayer was again suggested, and more emphatic was the refusal, accompanied by a request for him to leave the house. "Well," says our noble brother, "one thing I can do, and you cannot stop me. I shall go straight home, and the first thing offer a prayer for you."

He left; and in one week was in eternity. This sick man afterwards said that he felt that Bro. Leseman was praying for him. He could not shake off the influence. When he heard of his sudden death, the impression still deepened. "Now he is in heaven interested still in me." As soon as he was able to get out, he came to our meeting and

asked

the prayers of God's people, lived an earnest, faithful Christian life, and on Sept. 24, 1884, I read our beautiful burial service over this brother, as his silent form was housed in its narrow resting-place. "Earth to earth, ashes to ashes, dust to dust." But I have no doubt that the spirit of Bros. Leseman and Matthew Winton have long since met somewhere in eternity; while we rejoice over the results of that prayer at the parsonage in Ballardvale, even, of that sudden death of Feb. 22, 1875.

Are not such scenes as these, though sad to the experiences of many, still wonderful incentives to those of us who are still left to sow the seed? How true that

"He who sows with many a tear,  
Shall reap with many a song."

Let us press on in the work, resting

on the fact that we cannot toll in vain, and even if our eyes may not see the harvest, our very deaths may be the salvation of many an immortal soul. May God grant it!

## A TRUE STORY.

"Where is the baby, grandmamma?"

The sweet young mother calls  
From her room in the cosy kitchen,  
"Where is the baby, grandmamma?"  
And grandmas leaves her knitting,  
And looks for her all around;

But not a trace of baby dear  
Can anywhere be found.

No sound of my pretty prattle,  
No gleam of its sunny hair,  
No patter of tiny footsteps,  
No sign of it anywhere.

Although house and garden,  
Our own and the old id,

They search each nook and corner,  
But nothing is revealed.

And the mother's face grew pallid;  
Grandmamma's eyes grew dim;

The father's grieve to the village,

No use to look for him.

And the baby lost! "Where's Rover?"

The mother chanced to think

Of the old well in the orchard

Where the cattle used to drink.

She took her little arms down,

But Rover held her fast.

And never seemed to mind the kicks

The tiny bare feet cast

But wagged his tail instead,

To greet the frightened searchers,

While naughty baby sat.

"Dere's a little girl in the atr;

She's just as big as me;

Mamma, I want to help her out,

And take her home to tea.

But I won't let me,

And I don't like him. Go

Away, you naughty Rover!

Oh! why are you crying so?"

The mother kissed her, saying:

"My darling, understand,

Good Rover saved your life, my dear —

And see, he licks your hand!

Kiss Rover!" Baby struck him.

But gaudna understood;

She said: "It's hard to thank the friend

Who thaws us for good."

— ERINIANE KINNE, in *Baldwin's Monthly*.

INDUSTRIAL HOME DEDICATION.

The new building erected by the Woman's Home Missionary Society on its beautiful property at Holly Springs, Miss., was dedicated with impressive ceremonies, Tuesday, March 10. The department of industrial sewing for girls was inaugurated here last year, and this building was needed for better accommodation, and will add greatly to the efficiency of the work of the church in this section. The university has sent out during the fifteen years of its history, five hundred teachers and preachers, who are now doing efficient service in this and adjoining Conferences; and hundreds of others have been trained into classes, who are exerting an intelligent influence for good in the South.

Mrs. Bishop Walden presided, and Rev. Dr. Haygood delivered the principal address. It was an eloquent discussion of general education and the training essential to prepare girls for the practical duties of home life. Dr. Haygood is prepared, by his intimate acquaintance with the South, to speak with authority on the subjects of education. He gave unqualified endorsement to this line of work adopted by the W. H. M. S. The address will be published in full.

Mrs. Rust described the plans and methods of the society, and appealed to the women of the Conference for cooperation in the support of its work. Bishop Walden delivered an able address, which evinced a profound appreciation of the importance of this work. He called attention to the fact that the society is one of the authorized agencies of the church, and paid a beautiful tribute to woman in her work of saving the world. Bishop Walden's address will also be published in full.

George, the greatest tease of the family, and in many respects the most ill-bred, had tried his best all the evening to frighten his companions with old ghost stories and tales of burglars. Louise had an interesting book and refused to be entertained by these accounts. This did not please the speaker, and he finally snatched the book from her hands and endeavored to compel her attention.

"You are afraid of a mouse an inch and a half long," he said, "I wonder how you would behave if a burglar should enter your room and point a pistol at your head?"

"I have no doubt I should keep very still," the girl replied with a laugh. "There wouldn't be but one side to that story. But, George, what can be your motive in trying to frighten your sister?"

Maud, there never was a ghost that could bear the light of a candle, believe me, and a burglar would stand a fine chance in this house; wouldn't he? It is only silly people who are always expecting burglars."

Maud had drawn close to her cousin, and her face was white with nervous fear. The boys had gone upstairs to the third floor immediately after dinner, and the girls had followed, and here they had remained all the evening. It was nearly eleven o'clock when a singular noise was heard below. Louise went to the top of the stairs and listened.

"I suppose it is William," she said, stepping into the room again, "but we certainly ought to go down and find out. Have the servants any pass keys?"

This seemed an excellent joke, and the young folks were quite delighted.



[Continued from page 1.]  
of the best results of consecrated service can never be tabulated for the public eye." Twenty-seven thousand dollars were raised in New York for the work of the City Church Extension and Missionary Society. None better understand the need of home work than missionaries in foreign lands. Dr. Kynett spoke of a Baptist missionary in Burmah, who sent his check for \$1,000 to help build domestic Baptist churches; believing that by such an investment four times as much, at least, would be brought into the missionary treasury. He was right. The number of pastoral charges in our own church has increased twelve per cent. in eight years. This splendid result has been largely wrought out by the labors of the Church Extension Society.

Over one thousand conversions on the Poughkeepsie district were reported. Fourteen of the churches upon it are endowed with the aggregate sum of \$26,015. On the Prattsville district 894 conversions were reported. Ninety-six out of the two hundred churches of that section are Methodist. From fifteen to twenty per cent. of the non-Methodist are pastorless. Ellenville district, whose presiding elder stepped "out and up" into the pastorate, rejoiced in five hundred and two conversions; and the Newbury district in about five hundred. The New York Conference has much rough mountainous territory; so beautiful that one presiding elder shouted for gladness when he first entered it, and shouted for gratitude when he got away from it. No wonder. There is no mistake about the frigidity of the Catskill Mountains. That same presiding elder had to put on thick flannel underclothing, two pairs of pants, and a buffalo skin overcoat, and the people whose front doors were widest were the ones who had the pleasure of entertaining him. R. WHEATLEY.

### The Week.

#### DAILY RECORD OF LEADING EVENTS.

Tuesday, April 14.

Fall of eight unfinished tenement buildings in New York. Four workers reported killed and thirteen injured.

Occurrence of a \$100,000 fire on Fulton St., New York.

Gen. Grant comparatively comfortable.

Collision on the New York Elevated Railroad. The fireman of one of the trains seriously injured.

Russia's explanation regarding the attack on the Afghans unsatisfactory to England. Confirmation of the report of a Russian advance in Afghanistan. Attack by the Afghan troops on the Russian outposts.

The situation at Aspinwall, and elsewhere on the Isthmus of Panama, unchanged.

Evacuation of Birli and Metemchi by the Arabs.

Wednesday, April 15.

No bodies yet discovered in the ruins of the collapsed tenement houses in New York.

Burning of a piano factory in New York; and occurrence of a \$200,000 fire in Chicago.

The body of a man, horribly mutilated, discovered packed in a trunk at the Southern Hotel, St. Louis.

Acceptance of the bases of peace between San Salvador and Guatemala, and cessation of hostilities.

Occurrence of a hitch in the final arrangements for a treaty of peace between France and China.

Alderman Fowler elected lord mayor of London.

The report of the Russian advance to the Mughab River not confirmed.

Thursday, April 16.

Establishment of a new line of steamers to run between New York and Venezuela, the controlling stock of the company being owned by Americans.

Capsizing of a boat containing five persons near Old Point, Va. All the party rescued, but subsequent death of Mrs. Admiral Reynolds from exposure.

Signing of the treaty of peace between Guatemala and San Salvador.

Riot in Cork—desperate encounter with the Nationalists. Large number of persons injured.

Forty-five prisoners and five hundred sheep belonging to the Arabs, captured by Gen. Graham's scouts.

Friday, April 17.

Bequests amounting to \$130,000 to various charities and societies made in the will of widow of ex-Gov. Morgan of New York.

Burning of the stables on the ranch of Senator Stanford at Viva, Cal., 111 horses and mules perishing in the flames.

Collision at sea—the Russian barque "Kala" ran into and sank by the German Lloyd's steamer "Main," from New York for Bremen. The steamer so much injured as to be obliged to put into Halifax for repairs; the vessel and cargo a total loss, the crew, with one exception, being saved.

Occupation, without opposition, by the British soldiers, of Otao, near Handouf.

The reports of the riot at Cork greatly exaggerated.

Saturday, April 18.

Issuance by the President of a proclamation prohibiting entry and settlement upon the Oklahoma lands now embraced within the limits of the Indian reservations.

Continued improvement of Gen. Grant's condition.

Ex-Secretary Frelinghuysen reported better.

Defeat, by one vote, in the Nova Scotia legislature, of a motion to extend the franchise to women.

Arrest, in St. Johnsbury, Vt., of seventeen striking stone cutters.

Gen. Barrios reported to have been killed by one of his own soldiers, who was engaged in a conspiracy to murder him.

Monday, April 20.

Prospect for peace between England and Russia.

[Continued from page 1.]  
Funeral at the American Episcopal Church in Rome of Mr. Edward Pierrepont, late American chargé d'affaires.

Discovery of a revolutionary plot in Ecuador.

[Continued from page 5.]  
of God," was an able and comforting discourse.

Rev. J. W. Hamilton, of People's Church, in a very pleasant and happy way, persuaded the audience to pledge an additional sum of \$1,125 towards the church debt, leaving only \$1,000 more to raise in order to cancel the whole debt incurred in building. It is expected that this remaining sum will be secured before Jan. 1.

The outlook for the society is very hopeful. There has been an addition of forty to the effective membership during the past year, and now that the church building is completed, good work in the way of soul-winning is expected under the leadership of the pastor, Bro. Ross, who returns for a third year.

The Montpelier Preachers' Meeting was well attended last Monday, and was highly entertained by an off-hand address by Bro. D. E. Miller, of Waterbury, on a "Vacation in March." He had just returned from a three-weeks' trip to the "Sunny South," taking in Washington and the inauguration, Atlanta, Ga., and the great Exposition at New Orleans. Bro. A. L. Cooper, presiding elder of the Springfield district, was present and read a paper on "The Vermont District Conference," being a historical paper of great value to Methodists, especially in Vermont. The meeting passed a cordial vote of thanks to Bro. Cooper for the interesting paper.

H. A. S.

**NEW HAMPSHIRE.**

Lisbon.—Unless the time-limit is extended, this charge will be subject to a new appointment at the coming Conference, the present incumbent of the pastoral office, Rev. A. F. Baxter, having occupied the place a little over two and a half years. Although no great enlargement in the church or society has been effected during this term, the Lord has granted some fruit. The attendance upon the public services and the social means of grace has averaged better than last year. Notwithstanding the fact that business has been dull, the finances are in a healthy condition, and the prospect is that all claims upon the society will be fully met. During the past year three of the members have removed to other places, and one venerable saint has been called to the church triumphant. The vacancies thus made have been filled by young converts. The uniform courtesy of this community toward the pastor, and many acts of kindness, make the thought of severing these associations far from agreeable. Lisbon ought to be one of the strongholds of Methodism in New Hampshire.

Rev. C. E. Rogers closed a successful pastorate of three years at East Havenhill, April 12. After preaching from the text Acts 20: 31, nine were received into full membership, making thirty-seven in all during his pastorate. The church has now ninety members and sixteen probationers. The Sabbath-school has also a large increase. God has greatly blessed this charge during the past three years, not only spiritually, but financially, the church property having increased \$500—largely due to the faithful labors and untiring energy of the pastor. The church part with Bro. Rogers and his wife with great regret.

The High St. society, Great Falls, have been bereft in the death of Bro. John S. Haines, who has long been one of its leading spirits. The Dover Enquirer, after announcing his death at the age of 68, says:—

"He had an attack of paralysis two months since, and has lain in a semi-conscious state, until the messenger of death called for him. He had held many important positions in public and private life, and in them had performed them with faith and honor, and well. He was formerly an overseer in the Great Falls mills, then postmaster for eight years, and then became proprietor and manager of a cotton waste mill. He had been selected man, and represented his town in the State legislature. He was a Mason, an Odd Fellow, and a member of the United Order of the Golden Cross. He was a devoted member of the Methodist Church, a staunch Republican, a practical, consistent temperance man, and a noble Christian gentleman. He stood among the highest in his town socially, and had the confidence and respect of the entire community. He leaves a wife, two sons and three daughters, who mourn the loss of a most devoted and loving husband and father."

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South Manchester.—Rev. E. Tirrell received, April 5, 67 on probation, five by letter, and three from probation. Others are to follow. Mr. O. P. Wilkes, for several years a trustee of the church, and for over twenty-five years chorister, passed away in January. He was a liberal supporter of the church, and deeply interested in all the work of the parish. He was for many years paymaster in Cheney Brothers' mammoth silk mills, and was greatly respected in the community. Many friends and old pastors will sympathize with Sister Wilkes in her sorrow.

**VERMONT.**

Bro. A. S. Maxham, of Waitsfield, having received an invitation from Presiding Elder Vanburen of the Rock River Conference to supply the place of a deceased preacher at Harvard, Ill., has gone to that place, hoping to be transferred to the Rock River Conference. His people at Waitsfield are sorry to lose him, but have promptly paid him in full for the time he served them. The prayers of many friends will follow him that he may be prospered in all things. Bro. D. C. Thatchar, a local preacher in attendance at the Seminary, is supplying Waitsfield for the balance of the year.

The widow of the late Nathan B. Spalding died the 29th ult., at Moretown, at the advanced age of ninety years and four months. Bro. Spalding was for fifteen years a member of the New England Conference, but located nearly fifty years ago, on account of feeble health, and removed to Moretown in this State, his native town, where he died twenty-two years ago. Sister Spalding was grandmother of Sister Ryan, wife of Bro. M. H. Ryan, of East Elmore.

Bro. H. Webster and family of Willmington are in great affliction. His oldest daughter, Emma, was married in October last to J. K. Darling, esq., of Chelsea; and in just twenty-three weeks she passed away from loving and weeping friends. On Easter Day, in the morning, she ascended to the blessedness of the eternal Sabbath. She was remarkably amiable of disposition, and "served her generation according to the will of God." Her afflicted husband is a leading lawyer of Orange County, and a devoted member of the Congregational Church. All the friends have the consolation arising from the consciousness that their loved one was fully prepared to meet her Saviour. She went to her father's for a visit about two months ago, and never returned to her home at Chelsea. The funeral services were participated in by Bro. A. L. Cooper, J. A. Sherburn, A. M. Wheeler, J. E. Knapp and H. A. Spencer, who had charge. Rev. R. D. Miller, pastor of the Congregational Church, offered prayer at the house. It was specially gratifying that Bro. Cooper could be present, he having attended two other funerals.

[Continued from page 1.]

Messrs. C. A. Smith & Co., 18 and 20 School Street, are always up with the times in offering their customers the best assortment of cloths to be found in the market for gentlemen's wear. Their spring stock embraces a large variety of fabrics of the choicest grades, which they "make up" to order. All who desire good cloths and good fits should give them a call.

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FOR GENERAL DRESSING THE good effects of Vaseline are realized immediately you commence taking it.

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The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. SANFORD, Ohio.

Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Boston.

"Hood's Sarsaparilla helps all others, and is worth its weight in gold." L. BARRINGTON, 130 Broad Street, New York City.

**Strengthen the System**

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the medicinal qualities. The result is a medicine of unusual strength, being hitherto unknown. Stronger than any other sarsaparilla.

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